March 31
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"And now, if God, who has created you, on whom you are dependent for your lives and for all that ye have and are, doth grant unto you whatsoever ye ask that is right, in faith, believing that ye shall receive, O then, how ye ought to impart of the substance that ye have one to another." BOOK OF MORMON, MOSIAH 4: 21.

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DANGER SIGNALS*

ELDER J. GOLDEN KIMBALL

OF THE FIRST COUNCIL OF SEVENTY

IT HAS BEEN a number of years since I have followed Elder Roberts in the pulpit. The first time I ever saw President Roberts was in Chattanooga, Tennessee. The first time I ever heard him preach the Gospel was in Burk's Garden. I confess, at that time and for a considerable length of time afterwards, I was always awe-struck and almost beaten into silence when asked to follow him in his public addresses. But I am thankful to the Lord that I got over it, that I no longer feel that way. It has been a fight all my life to follow men who have great ability and who are greatly blessed as public speakers. My lesson came to me in this way, that I discovered that no man was ever created who could reach all the people at one time, and I figured that there must be some poor soul with bowed head who was discouraged and disheartened to whom I might, through the blessings of the Lord, and under the influence of His Holy Spirit, give a word of cheer; and it has proved to be true, for I think now of several occasions—three distinct times I remember at the present moment, when persons met me on the street disheartened.

They had fallen by the way; they saw no way out of their difficulties, and were in a suicidal condition. For the first one who came to me in that condition I had no answer. I did not know

*Address delivered at the fifth session of the Ninety-seventh Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 5, 1926.

what to do. "Why didn't you go to your bishop? Why did you come to me?" "Brother Kimball, I heard you preach, and I thought there might be a chance." In those cases I went to the Presidency of the Church, and that is where I learned the great magnanimity and the charitableness and bigness of the Presidency of the Church. In each of those cases I was used as an instrument. They didn't ask me the names of the young men, they simply wanted me to take up a labour with them, and if they repented I was authorized, not by the bishop nor the president of the stake in those particular cases, but by the Presidency of the Church; and the young men were baptized, they were confirmed, and they were started out to serve God, and, so far as I know, in each and every case they made good.

I remember one young man, highly cultured, and educated in the University of Utah. I will never forget that young man, no matter how long I live. It was at the time of the World War, and he had been unfortunate. I did not know him; I never saw him before. He came to me in great distress. I went to the Presidency, and that young man repented and was baptized and confirmed. He went into the war, became a lieutenant, and the last I heard of him—he wrote me several times—his letter stated: "I know God forgave me, for I have felt the influence of His Holy Spirit in the army, and it has brought me joy and peace and happiness."

WE KNOW NOT THE GOOD WE DO

So I feel to encourage the Priesthood of God. We never know how much good we do when we speak in the name of the Lord. I don't believe, I can't believe, that I ever converted a man in my life, but I have taught the truth; I have preached the Gospel, and my voice has been heard from Canada to Mexico, more times than one. I was in the General Board of the Young Men's Mutual Improvement Association for thirty years, and I have never had greater joy or greater happiness than in lifting up my voice among the rising generation. How much good we do, as I stated before, no man knoweth. I claim that every man fills his niche when he is called of God and set apart and ordained to an office. He may not fill it in the way someone else fills it, but if he is a man of courage he will fill it in his own way, under the influence of the Holy Spirit.

DANGERS OF TO-DAY

My brethren and sisters, in conclusion I want to lift up a danger signal to the rising generation. In doing so I want to be very careful as to the way in which I express it, so I shall attempt to read it, although it is against my grain to do so. In our great city with its wonderful streets, I can't but think of the danger that menaces the people. We see your red lights, we see your green

lights, and the officers of this city are doing everything in their power to protect the people; but the people do not pay any attention to the signals—some of them do not. There is nothing else annoys me so much as for a man to run on to me with one of those great, powerful machines, and just before hitting me, honk his horn. My legs go right from under me. I can't even hit a trot, and the feeling I have is that he is saying: "Get out of the way, we are coming." I got that the other night on First North Street here. I can only see one way at a time, and then I am not quite clear, but I had to see four ways that night. Here came two machines around that corner, with these cars all parked right up to the corner, and they tried to beat each other through and caught me in the center. The only thing that saved my life was my being thin. I am not trying to be funny, I am trying to be serious. Now all these danger signals with your yellow marks—I have stood there and watched the lights, listened to the bell, and yet last year, if I remember right, the automobiles killed over twenty thousand people in the United States, one-half, perhaps, as many as were killed in the World War, referring, of course, to the American soldiers. Now I don't want to get killed. What I am worried about is that they might not make a good job of it. I would hate to be maimed and crippled for life through the carelessness of men and women.

Now I want to set up signals that are a hundred thousand times more important than dodging automobiles.

IMPRESSIONS AND REFLECTIONS

Shall we be brave, courageous men, standing upon the secure heights of virtue and righteousness where God's sun shines, and preach the truth and cry repentance unto this people? This great country, America, the Prophet Joseph Smith declared, is Zion, North and South America, the pure in heart. It would seem to me that this great responsibility rests almost entirely with the young men and women of this generation. The question naturally arises: What is the trend of the times for the modern sons and daughters of Zion? Riches and culture, ease and luxury. Everything is money, and money is everything. The Golden Key unlocks all doors, that is, it pry s them open.

Plenty of money entitles you to anything and everything, honour, society, and emoluments. The rising generation, who are poor, look upon this pleasure-loving people with envy and a yearning for worldly things; and as the spirit of the age in which we live takes hold of them, they assert their individual independence and break away from what are called "old fogey ideas, old bigotries, old superstitions", and go recklessly wild, at sixty miles an hour, claiming what is termed the "new liberty of the twentieth century", and run daringly into forbidden pastures. To-day all over America we see everywhere, amongst the rich and poor,

the cultured, educated and ignorant, the indications of the sensual tendencies of the age, forgetting for the moment the degradation and destruction to which such a life leads. No single instance can be given as evidence that unlawful sensual pleasure can be indulged in without paying for it a thousand times in pain and remorse. The danger signals are set up at the gate of the garden of sensual pleasure, and the angel stands with his sword of flame, and no man, woman, youth or maiden enters unsmitten of him. In the path of sensuality in all its multiplied forms our Heavenly Father has placed barriers mountain high to stop us and frighten us back from ruin, disease and degradation.

As wealth increases in any country and with any people, the tendency to sensuality, through the many temptations of ease, idleness and the gratification of one's appetites, the elevation of fashion and style and in living beyond a certain point of safety and security, is the cause of the downfall of hundreds of thousands of God's children.

That "money devil", if not used in doing good, is the lion right across the highway of our future, standing, teasing, menacing—just at the forks of the road to lead us to ruin and unhappiness. If the roofs could be lifted off the palaces of the rich, what sights might not be seen, what skeletons in the closets, what sorrows, what shams, what sights.—*Watson.*

If we open our eyes to the danger that menaces the rising generation, life would seem to be a very dangerous sea, if we take note of the ruined thousands that strew its shores. We therefore cannot look upon death as a great sorrow and calamity, when it involves no stain of honour and no loss of character. We wisely conclude the hand of Providence is in it and good must come out of it and we are comforted.

SEEK GUIDANCE OVER LIFE'S HAZARDOUS COURSE

When we contemplate and think of our young men and women with their bright hopes of love, of truth and purity, of honour, of manhood and womanhood, of genius and talent, of all goodly gifts from God, of mind, of all sweet affections and aspirations, gone down, blotted out and spoiled, we cannot feel otherwise, be as hopeful and cheerful as we may, than that life is dangerous unless we are guided and influenced by the Holy Spirit and directed by steady hands, by men and women as teachers of virtue, truthfulness and happiness, who are not afraid to speak in the name of the Lord.

The fruit of religion manifests itself in the lives of men. "By their fruits ye shall know them." There can be no deception by men who love God and keep His commandments. We are one and all God's children. He created us and He never created a failure, and He created you.

"Men are, that they might have joy." Happiness is the object

and design of our creation and will be to the end of our existence if we pursue the path that leads to it. This path is virtue, uprightness, faithfulness, holiness. To keep God's commandments we must know them. To know them we must read the scriptures and repent and be in tune with the Holy Spirit and He will lead us into all truth and show us things to come. I promise you that you shall hear a voice behind you saying, "This is the way, walk ye in it."

Remember this always. Temptation somewhere in the life of all finds us, as this life is a testing time. Therefore, watch and pray and ask God to leave us not in temptation, but deliver us from evil, as temptation is ever lying in wait and in a thousand forms is temptation repeated. There is divine wisdom in praying always and avoiding the very appearance of evil. There is very little use of preaching religion, morals, honesty, virtue and truthfulness to those whose motives and tendencies all point toward vice and sensuality, unless they repent and sin no more. These wild, reckless, dissipated young people will not come to us, we must reach out a helping hand and go to them. This great change for the uplift and betterment of this great country—Zion, the pure in heart—rests very largely, almost entirely, with the home and the parents. We must, for the safety of the youth of Zion, come back to Jesus Christ's religion and its spiritual forces. We must preach the Gospel of repentance and forgiveness, which has made men's and women's lives happier, tasks lighter, judgment steadier, as it truly comforts the disconsolate, forgotten sinner, and makes to him a clear life of virtue, love and happiness.

CONCLUSIONS

No child of God can escape Christ's religion. Intelligence and knowledge, of the right kind, walk ever close to religion.

There is just one great, big, life-and-death duty of the parents of children, of the Church and the State, and that is to keep every boy and girl under proper schooling and give to them "love, pleasure, work and worship."

You good people and parents living in the country, on your farms, I plead with you not to send your children to cities where the beautiful spirit of things God created perishes. Let them live in the open, in the beautiful valleys, on the mountains, in God's sunshine, near streams, rivers, and trees, and let His Spirit teach them of the things of God.

My testimony, brethren and sisters, in all confidence, is that I know this work is true. I have tested it out; I have found God. I am a man of weaknesses; I am a man full of faults; but God knows I have given Him the best effort there was in me. I know God lives, that Jesus Christ is the Son of God, the Redeemer of the world; and when men have tempted me to deny this—which they have tried to do—I have talked to some of them, learned men, I

have talked to doctors, I have talked to young men who have gone out and filled missions, come home and got education, and they have tried to burn all my bridges behind me; but, thank God, I had a testimony, and I knew! I have told them: "In what you offer me there is no happiness." If any man can prove to me that Joseph Smith is not a prophet of God, he has taken everything, he has burned every bridge behind me. I never saw the prophet, but I have heard my father often talk about him and I have read his revelations and his prophecies, as a witness for God, and I know they are true. He is a prophet of God. I sustain the Church and uphold the hands of the Priesthood as best I know how. God bless you. Amen.

THE MANCHESTER CONFERENCE

LARGE NUMBERS of Latter-day Saints residing in the extensive Manchester District, with many friends, investigators and visitors, assembled in spring conference capacity at Caxton Hall, Salford, on Sunday, March 20th. President James E. Talmage. Sister May Booth Talmage and Elder Waldo L. Osmond were in attendance from Mission headquarters at Liverpool, together with President Landell S. Merrill and the eleven Traveling Elders of the Manchester District.

The District slogan for 1927, "True to the Faith and our Calling", was the theme of a well executed program rendered by members of the Sunday School classes in the opening conference gathering. The deep significance of the faith and calling of every Latter-day Saint was portrayed through recitations that developed prominent principles of Church doctrine embodied in the thirteen Articles of Faith. A pleasing feature of the program was the presentation of poetic renditions, which served to emphasize the responsibility and importance of a calling in the service of the Master. A stanza representative of the contributions given reads:

Fulfil your calling, God and angels
Are thy watchers in the strife,
And above the smoke and conflict
Gleams the victor's crown of life.
Rejoice in giving; God will give you
Freely of His store divine.
Know your calling! Live your calling!
Your God, your calling—keep in mind!

Sister Talmage in commenting on the program affirmed that although the meaning of the truths voiced by the Sunday School students may not be fully comprehended by the youthful mind, the beauty and grandeur of those precepts will unfold before them as they grow in their power to treasure the principles of

right. The Mission President portrayed the distinction between a passive reception of scriptural truths and active obedience to the commands therein given. Latter-day Saints accept the scriptures for exactly what they are, not as records to be explained away through the sophistry of men. The Gospel of the Master requires that our faith be the vital faith that impels to active service, not the mere protestation of belief. In the world to-day there are too many words as compared to works. Service is the best form of worship, the speaker concluded.

(*Continued on page 205*)

TO MY SON

I HAVE no wealth to leave you, and no fame.
This must be your inheritance: my name.

It has not been my fate, in life's sharp struggles,
To win the honours other men have won.
Mine has not been a life of great achievements;
I have not done the deeds some men have done.
But I have kept unsullied and untarnished
That thing—a name—entrusted to my care;
I have not let dishonour dim its luster,
Nor have I let shame leave its black mark there.
I have not let my name be classed with malice,
Nor fear, nor moral cowardice, nor greed,
Nor bigoted intolerance toward others,
Nor lack of charity for those in need.
But I have made, instead, my name synonymous,
In all men's minds, with things the most worth-while;
With strength to do the right, though none might see me;
With grit to meet disaster with a smile;
With loyalty to those with claims upon me;
With justice equally toward foe and friend;
With honour, truth, integrity, square-dealing—
"My word my bond."

Now, as I reach the end,
Too well I know that I have failed in efforts
Where I have wanted greatly to succeed;
Too oft I've seen my dreams, bright in the forming,
Prove naught but vain imaginings, indeed.
But this I do believe: when I have traveled
Life's twisting road, and worked out Life's great plan—
When I have gone beyond Life's praise or blaming—
It will be said of me, "He was a man."

And so, because of this, I feel no shame
When I bequeath to you, my son, my name.

A. G. M. CAMPBELL

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MARCH 31, 1927

EDITORIAL

THE STORY OF TWO LAMPS

Among the material things of the past—things that I treasure for sweet memory's sake and because of pleasant associations in by-gone time, is a lamp. It is of the Argand type, commonly known in the day of its popularity as the "Student's Lamp", so named in acknowledgment of its particular and peculiar suitability for a reader's table. Lamps of this kind were among the best in the long-ago. A very few years divide the long-ago from the present as measured in terms of improvement and progress. In the long-ago of which I speak, illuminating gas was known only in large cities or in pretentious towns with a history; and electric light in dwellings was a rare novelty. Candles and oil-lamps were the only common means of domestic illumination.

The lamp of which I speak, the student lamp of my school and college days, was one of the best of its kind. I had bought it with hard-earned savings; it was counted among my most cherished possessions. That type of lamp was provided with a small hollow wick, and had a straight cylindrical chimney, with a constriction near the base, where an enlargement adapted it to the burner. It was constructed in accordance with the best scientific knowledge of the day. Its tubular wick, less than a finger breadth in diameter, with efficient air inlet at the bottom, insured fairly complete combustion with a minimum loss of energy through useless generation of heat. The oil reservoir was supported on an upright standard, removed by several inches from the place of combustion; and, in consequence, the holder cast no shadow upon printed page or writing tablet, provided, of course, the lamp was properly placed.

I took good care of my lamp. I had in it a pride such as the horseman feels in his favourite mount. He likes to personally groom and feed his steed, and so I allowed none but myself to trim the wick, burnish the chimney, and fill the reservoir of my lamp. When brightly burning, with its deep-green opaque shade, brilliantly deflecting and reflecting beneath, it diffused a wholly satisfactory illumination upon my page, and, as I kept vigil night after night, through the late and early hours, my lamp came to be more than a merely physical illuminator—it was a sympathetic companion, an inspiration to spiritual enlightenment.

You who have been in stress and strife, you who have had to

wrestle with difficulty and contend with seeming fate, you who have been blessed through all such taxing strain with a never-failing friend, an ever-present and ever-ready companion, you may know somewhat of the affection I felt and feel for my faithful lamp. Compared with waxen candles and ordinary oil-burning lamps it was of high efficiency. What matters it to-day that such a lamp is counted dim? It was the best I knew; it was excellent in its time. Do you ask how much light it gave? I can answer your query with precision, for as early as that time, in the long-ago, I was a student of science; and I had tested my lamp according to the laws of photometry in the improvised laboratory I had contrived. The lamp was of about twelve candle power, in terms of the generally recognized and standardized rating. It was brilliant in that period—in the long-ago, remember.

One summer evening I sat musing studiously and withal restfully in the open air, outside the door of the room in which I lodged and studied. A stranger approached. I noticed that he carried a satchel. He was affable and entertaining. I brought another chair from within, and we chatted together till the twilight had deepened into dusk, the dusk into darkness.

Then he said: "You are a student, and doubtless have much work to do o'nights. What kind of lamp do you use?" And without waiting for a reply, he continued: "I have a superior kind of lamp I should like to show you, a lamp designed and constructed according to the latest achievements of applied science, far surpassing anything heretofore produced as a means of artificial lighting."

I replied with confidence, and, I confess, not without some exultation: "My friend, I have a lamp, one that has been tested and proved. It has been to me a companion and a friend through many a long night. It is an Argand lamp, and one of the best. I have trimmed and cleaned it to-day; it is ready for the lighting. Step inside; I will show you my lamp, then you may tell me whether yours can possibly be better."

We entered my study room, and with a feeling which I assume is akin to that of the athlete about to enter a contest with one whom he regards as a pitiably inferior opponent, I put the match to my well-trimmed Argand.

My visitor was voluble in his praise. It was the best lamp of its kind, he said. He averred that he had never seen a lamp in better trim. He turned the wick up and down, and pronounced the adjustment perfect. He declared that never before had he realized how satisfactory a "student lamp" could be.

I liked the man; he seemed to me wise, and he assuredly was ingratiating. "Love me, love my lamp," I thought, mentally paraphrasing a common expression of the period.

"Now," said he, "with your permission I'll light *my* lamp." He took from his satchel a lamp then known as the "Rochester."

It had a chimney, which, compared with mine, was as a factory smoke-stack alongside a house flue. Its hollow wick was wide enough to admit my four fingers. Its light made bright the remotest corner of my room. In its brilliant blaze my own little Argand wick burned a weak, pale yellow. Until that moment of convincing demonstration I had never known the dim obscurity in which I had lived and laboured, studied and struggled.

"I'll buy your lamp," said I; "you need neither explain, nor argue further." I took my new acquisition to the laboratory that same night, and determined its capacity. It burned at over forty-eight candle power—fully four times the intensity of my student lamp.

Such is the story. Now consider the application of a part, a very small part, thereof. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The man who would sell me a lamp did not disparage mine. He placed his greater light alongside my feebler flame, and I hastened to obtain the better.

The missionary servants of the Church of Jesus Christ to-day are sent forth, not to assail or ridicule the beliefs of men, but to set before the world a superior light, by which the smoky dimness of the flickering flames of man-made creeds should be apparent. The work of the Church is constructive, not destructive.

As to the further meaning of the parable, let him that hath eyes and a heart see and understand.—J. E. T.

WHAT IS YOUR GUIDE?

THE PRESENT AGE is one of controversy—a time when the many and varied beliefs of men concerning life and its problems find expression in friendly discourse, vigourous discussion and even heated debate. Little cause for wonder that many conscientious and honest searchers for truth are bewildered by the array of conflicting beliefs that claim their attention. Knowing of no dependable guide and not realizing that divine aid and direction is promised to all who earnestly seek wisdom, many of them are plunged into doubt and despair. Agnosticism, the philosophy of the doubter, grips its thousands and tens of thousands, and the cheerless and discouraging doctrine of "We do not know" is widely preached, sometimes with the cynicism of the scoffer, but more frequently with the gloom of the pessimist. How deplorable it is that even in the current age, a period of wondrous achievement and enlightenment, myriads of people, some of whom are widely known and loudly acclaimed as men of great power and influence, choose to be classed in the ranks of those who doubt! Is there no relief from the depressing, disheartening and empty philosophy of agnosticism that claims so many—is there no de-

liverance from the bondage of uncertainty, no guidance more assuring than the fallible wisdom of mortals? Divine proclamation and prophetic utterance give glorious answer. Never need the earnest and faithful inquirer be troubled, for complete and unfailing are the agencies that the Lord has provided for the guidance of those who diligently seek Him.

Prayer is a means whereby wisdom from the heavens may be gained, as the promise attests:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. (James 1: 4-5).

The Gift of the Holy Ghost is an agency by which the obedient disciple gains a power of discerning between the false and the true, the empty form and the authoritative power, the imitation and the genuine. Not all render the obedience to ordained law that places one in communion with the sublime dictates of the Spirit, but to the obedient and worthy the promise is sure:

And by the power of the Holy Ghost, ye may know the truth of all things. (Book of Mormon, Moroni 10: 5).

The wisdom of being guided by the Spirit is further declared:

For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day. (Doctrine and Covenants 45: 57).

The Holy Scriptures, which contain the authentic record of the Lord's words either spoken directly or proclaimed through His authorized representatives, are thus extolled by the learned and wise apostle:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, throughly [thoroughly] furnished unto all good works. (2 Timothy 3: 16).

The counsel of the living oracles of God is another source of divine guidance to men. Consider the words of the Lord that designate as scripture the utterances of His appointed servants:

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation. (Doctrine and Covenants 68: 4).

O, the folly of being fettered with the bonds of doubt! How needless for men to be engulfed in the floods of controversy or to fall victims to the malignant scourge of agnosticism. Faithful obedience to divine counsel given through the agencies provided by the Lord direct aright the abundant energies of man; his mind is

then untroubled by the depressing gloom of doubt, his heart free from despair, his life guided by precepts of supreme worth.—WALDO L. OSMOND.

FROM AN ENGLISH GENTLEMAN

MR. JOHN DEKAY, of London, now president of the Mexican National Packing Company, was a visitor in Salt Lake City, Utah, during January last. So interested was he in certain distinctive features of the place, its buildings, its people and their spirit of culture and lofty ideals, that he gave out for publication a brief statement of the impressions he received. According to the January 22nd issue of the *Deseret News*, the oldest newspaper in the intermountain region, Mr. deKay wrote as follows:

"I have lived the greater part of the last twenty-five years in the capitals and other places of historic interest in Europe and have endeavoured to make such a study of peoples and customs as that would permit. With this experience one would feel more at liberty to comment upon a variety of quaint and interesting places than to assume to express an opinion about Salt Lake City which I visit for the first time. There is, however, a first and strong impression made upon me here and it centers around the Temple Square.

"There appears a distinctiveness and character about your city such as no other American city possesses. There is a dominant impression of a great spiritual power which seems to be the soul of your city.

"Sometimes the stranger feels this even more than many who have been surrounded by it from childhood. I felt it in the Sistine Chapel in Rome and in the Tabernacle in Salt Lake. Each in its own remarkable way makes an unforgettable appeal to the stranger. Each speaks to him in the language of the spirit.

"In the Tabernacle there is the spirit of the pioneers, whose long tramp over the plains and heroic struggle here in the desert are a great epic, unsurpassed in the history of America and difficult to excel in the history of the world. Something of this spirit breathes through all and appeals to all in and about the soul of your city and creates an atmosphere which makes Salt Lake unique among all American cities. Nowhere in America is there such an auditorium for music as in the Tabernacle, and nowhere else is there such music.

"To have this as a gift for all every noon-time is to have something which all other American cities lack and which none can hardly hope to have. It is as worthy as it would be difficult to emulate. It is what it is because of where it is, and because of this it is an offering not to be duplicated anywhere else in the

world. It breathes the spirit of grateful thanksgiving and of deep and pious humility.

"The dignity, simplicity, and sturdy assurance of the great Tabernacle are so much akin to the people who created it and so much a part of the time in which it was created that one feels the impossibility of its being again created.

"It is a monument to be proud of, and in my view is such as no other American city possesses or can ever hope to possess.

"Every American city has most of the other things possessed by Salt Lake City, but there is only one Tabernacle and one Temple in America. Long after the street cars, the factories, the railroads, and all the other material things of Salt Lake are either forgotten or looked upon as so many nuisances outgrown and cast aside, the Tabernacle and the Temple will remain as the wonder and the inspiration of all who visit your city, even as they should inspire all who live here."

THE MANCHESTER CONFERENCE

(*Concluded from page 199*)

Points of note contained in a summary of conditions in the District, as presented in the afternoon gathering by President Landell S. Merrill, are as follows: 429 members of the Church reside in the five fully organized branches, viz., Bolton, Hyde, Manchester, Oldham and Rochdale; local brethren holding the Priesthood have held 286 meetings, distributed 28 copies of the Book of Mormon, 1,042 tracts and 211 books and pamphlets. The Traveling Elders have spent 17,673 hours in missionary work, 1,525 of which have been spent in tracting; 34,268 tracts, 68 copies of the Book of Mormon, and 1,057 other books and pamphlets have been put into circulation. At the conclusion of his report President Merrill discoursed on the reality of the resurrection. A fulness of development is impossible to man with body and spirit separated; that they shall be reunited following the period of disembodiment is a scriptural certainty, he affirmed. Elder N. Glenn Stanford, after presenting the names of the General Authorities of the Church and the Mission Officers, spoke on the divine origin of man, asserting that any belief which holds that man's natural desires are evil is pernicious. By virtue of his having been created in the likeness of his divine and eternal Father, man is by nature a lover of the true and the good, he stated. Elder Ariel G. Evans drew attention to the predictions of the prophets respecting the disturbances that should occur on the earth during the last days. Look to the events of the day, see what they portend, he admonished. Elder Harold T. Pardoe, a resident member, reviewed the privileges and obligations of those who bear the Priesthood and expressed the joy of his

labours as a branch teacher. Not the least of the myriads of love-inspired characterizations of the Christ is the reference to Him as The Great Physician, said Elder Cleston H. Rigby; he then gave fitting illustration by relating how the power of our Lord was made manifest to the benefit and blessing of the afflicted.

The addresses of the Mission President in the afternoon and evening gatherings were progressive, the theme of Practical Religion being developed in each assembly. We deal to an appreciable extent with the past and look with hope and assurance toward the future; but our religion to be of practical value must serve our needs to-day, averred the speaker. What does your religion do for you in the living present, in days of test and trial when perchance the driving storms of adversity beat against you? If your faith fails to support you in the hour of need, if your religion consists in merely knowing about a code of ethical principles, or if your beliefs be based on theoretical unrealities—then should your religion be renounced and rejected as impracticable and false. The practical character of the great work of to-day carried on by the Latter-day Saints is gloriously attested by its accomplishments—its activities are vital; its teachings demand devotion and effort, not merely preparation for the future but self-improvement for the duties of the hour.

"Where there is no vision, the people perish" was the text upon which Sister Talmage based her evening address. She referred to the prophetic vision of those who inaugurated the Church auxiliaries, which have grown and developed into organizations of great power and usefulness. The Church of Jesus Christ of Latter-day Saints welcomes the closest possible examination of its teachings and its achievements, stated Elder Waldo L. Osmond. Nowhere in all the world can be found more happy volunteer workers than within the ranks of the commissioned missionaries whose joy comes from proclaiming the everlasting Gospel. Elder J. Rulon Doxey extolled prayer as a factor of transcendent importance in keeping in harmony with the divine will; he referred to the appearance of the Father and the Son to the Prophet Joseph Smith as an instance of answer to earnest prayer.

Between the services on Sunday assemblies of the local Priesthood and Relief Society were held, at which President and Sister Talmage, respectively, presided. On Saturday the traveling missionaries met with the Mission President; in the evening the M. I. A. officers met in convention, after which a program and social entertainment were given.

Reports of the conference were published in the *Manchester Guardian*, the *Salford City Reporter*, and other papers.

N. Glenn Stanford, Conference Clerk

The ruin of most men dates from some idle moment.—Hillard.

FROM THE MISSION FIELD

Words from the Workers: A missionary journey into the county of Essex brought real enjoyment to Elder Roscoe E. Evans and myself. We feel that the Lord guided us, for we were able to find many who received our message; especially were we blessed in being privileged to spend several evenings with a family that was very receptive to the tidings of the Gospel. We also regard very highly the privilege of launching in this District the spring season's work in country fields.—*From Elder Hyrum J. Ward, London District.*

Branch Conferences: Of the Darlington Branch, Newcastle District, on March 13th. The Second Coming of Christ was the subject developed by the Sunday School classes. Gospel themes were treated by President Orson H. Berrett, Branch President Thomas Dinsdale and Elders Frank J. Larson, A. Vincen McKay and Earle R. Webb. A goodly number from the Shildon Branch attended and took part.

Of the Eastwood Branch, Nottingham District, on March 13th. Prayer was the theme of the Sunday School gathering. President Marvin P. Thain and Elders J. William Funk, Brandt D. Jorgensen and George W. Hart delivered gospel discourses. A good account of the conference appeared in the *Eastwood and Kimberly Advertiser*, issue of March 18th.

Of the North London Branch, London District, on March 13th. The Restoration was the theme developed in the Sunday School by representatives of the respective departments. President Harold A. Candland and Elders Roscoe E. Evans and Grant M. Broadhead participated in the services.

Of the Gateshead Branch, Newcastle District, on March 20th. The theme of the day was The Second Coming of Christ; discourses pertaining thereto were delivered by President Orson H. Berrett and Elders James O. Hawkins and A. Vincen McKay.

Of the Sparkbrook Branch, Birmingham District, on March 20th. President J. Forest Wood and Elder Laurence Peterson from District headquarters attended the services.

Doings in the Conferences: *Birmingham*—On March 16th the Sunday School members of the Handsworth Branch held an entertainment, the special feature of which was the awarding of twenty-five prizes to children having the best record of Sunday School attendance. Special awards were given to four of the prize-winners who have records of 100 per cent. attendance for the past five years.

Liverpool—On March 23rd an assemblage of missionaries, resident members and visitors enjoyed a lantern lecture delivered by President James E. Talmage at Liverpool entitled "Scenes of the

West." Illustrative slides depicting The Memorial Cottage, The Sacred Grove, The Kirtland and Nauvoo Temples, the great trek of the pioneers over the plains to the western mountains and valleys, the barren wastes of yesterday, the fruitful fields of to-day, the scenic grandeur of the Bee-Hive State and many other illustrations of absorbing interest, were shown. The lecture was was received with marked appreciation.

Norwich—Commemorative of the 85th anniversary of the organization of the Relief Society, members of the Lowestoft Branch gave a well attended concert on March 17th. A sketch illustrating the work carried on by the organization followed the concert. The Relief Society members of the Norwich Branch also convened at Norwich on the same day. A program and social was enjoyed.

Scottish—An entertainment in honour of their parents was given by the children of the Glasgow Branch Sunday School on March 10th at Glasgow. The program consisted of readings, songs and short sketches. Branch members assembled on March 15th at Glasgow; music, games and refreshments were prominent features of the occasion.

DEATHS

ELKS—Brother Mark Elks of the Doncaster Branch, Sheffield District, passed away on March 11th at the age of 69; he has been a faithful member of the Church for the past 19 years. Funeral services were held in the Doncaster Cemetery on March 15th; Branch President George W. Thompson delivered an address and President Raymond H. Haight dedicated the grave.

HANNAH—Sister Alice Hannah, a faithful Church member of Torquay, Bristol District, died on March 16th. Funeral services were held under the direction of President Carl E. Brown, who also dedicated the grave.

HARDING—Sister Sarah Ann Harding, of the Watford Branch, London District, passed away on March 10th at the age of 72. Sister Harding has been a member of the Church for 22 years. Elder Arnold F. Wright spoke at the funeral services, and President Harold A. Candland dedicated the grave.

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